

BIBLE SOCIETY RECORD

Pilgrim Anniversary Hymn

"THE MAYFLOWER STILL IS SAILING ON"

"The Lord hath more truth and light yet to break forth out of his Holy Word."

—Pastor Robinson's Farewell to the Mayflower Pilgrims.

More light shall break from out Thy Word
For Pilgrim followers of the Glean;
Till, led by Thy free spirit, Lord,
We see and share the Pilgrim dream!

What mighty hopes are in our care,
What holy dreams of Brotherhood;
God of our fathers, help us dare
Their passion for the Common Good!

Wild roars the blast, the storm is high!
Above the storm are shining still
The lights by which we live and die;
Our peace is ever in Thy Will!

The ancient stars, the ancient faith,
Defend us till our voyage is done—
Across the floods of fear and death
The Mayflower still is sailing on!

ALLEN EASTMAN CROSS,
In "*The Congregationalist*."

Tune:
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American Bible Society at the General Conference

By Rev. S. H. Kirkbride, D.D., Agency Secretary, Northwestern Agency

THE American Bible Society was very much in evidence at the General Conference of the Methodist Episcopal Church, held in Des Moines, Iowa, during the month of May. It was a notable fact that many addresses and sermons referred to the fundamental place of the Bible in the life of the church and the evangelization of the world, and to the translation, revision, and distribution of the Scriptures; while some spoke in high praise of the economical and efficient manner in which the American Bible Society was doing the Bible work of the Protestant churches of the United States in every part of the world. One remark made by Bishop W. F. Oldham was typical of many. He said, "The American Bible Society is the John the Baptist of the Gospel in South America."

The large pulpit Bible which lay upon the table before the presiding bishop was the gift of the American Bible Society. Some wide-awake preachers desired to secure this book, but could not—evidently thinking this Bible would be historical because it was used in the consecration of the first bishop of the Methodist Episcopal Church from the negro race, and also in the consecration of fourteen bishops, which was the largest number ever consecrated by the Methodist Episcopal Church at one time.

Bishop Luther Barton Wilson, D.D., LL.D., was selected by the board of bishops to represent the Methodist Episcopal Church on the Advisory Council of the American Bible Society.

The quadrennial report submitted by Secretary William Ingraham Haven, D.D., was a twelve-page pamphlet, with the caption "Another Four Years." It began with the statements that the time covered by the report was "from many points of view, the saddest in the world's history," and yet "there has never been such a sowing of 'The Word' in such open furrows in human history, more than twenty millions of copies of the Sacred Scriptures in ninety to one hundred languages having been distributed in the trenches, the billets, the prison camps, the hospitals, and the cantonments of the warring nations."

The issues for the four years were 24,225,416; the appropriations amounted to \$3,149,440;

and the receipts from the Methodist Episcopal Church, \$291,438. Mention was made of a special edition of the New Testament and Psalms for Army and Navy hospitals; the producing of the Scriptures in ten foreign tongues by photographic plates; and the translations and revisions made the past four years were enumerated.

A strong committee on the American Bible Society, consisting of fifteen members, was appointed the second day of the conference, of which the Rev. L. C. Wright, D.D., of the New England Conference, was elected chairman. This committee considered the report submitted by the Society and in turn drafted a report, which was presented to the Conference on May 15th and was unanimously adopted. The salient points in the report were the following:

The efficiency of the Society in distributing the Sacred Scriptures during an unusual quadrennium has been of the highest order . . . and . . . indicated the superb manner in which a great opportunity has been turned into a great achievement.

* * *

We commend the mighty efforts of the Society in meeting the greatly increased demands for copies of the Scriptures during the war . . . and . . . the persistence in meeting the demands for the Bible in ten of the foreign languages chiefly for use in the United States, when the production of these editions could only be secured by photographic plates of translations previously made in England.

* * *

We therefore recommend that this cause be presented to all our churches annually as has been the custom since 1836, as one of the benevolences. It is our conviction that not less than \$150,000 will be required for the maintenance of the work.

* * *

We further recommend that Universal Bible Sunday on November 28th be observed as Mayflower Sunday.

* * *

We most heartily commend the efficient administration of Rev. Wm. I. Haven, D.D., and his associates for their remarkable achievements during the quadrennium.

The benevolent enterprises of the church are now controlled by the "Council of Boards of Benevolence." In the new legislation the American Bible Society is recognized in an emphatic manner as an official benevolence of the Methodist Episcopal Church.

Instead of each board staging its individual exhibit after the manner made so familiar in conferences and conventions in recent years, the eight boards and the American Bible Society had a "Joint Board Exposition," which was very unique and most successful. This was staged in the Auditorium, a few blocks from the Coliseum, with a seating capacity of 2,500. The work of each Society was represented by a symbolic painting about 15 by 25 feet, with life-sized figures. Our picture was that of a colporteur, with his stock of Scriptures, putting them into the outstretched hands of the various races who were clamoring for them. At each session a strong light was thrown on the different pictures, and a lecturer told briefly the story of the Society represented.

The American Bible Society had five periods of 45 minutes each during the month. At one period members of the Trinity Methodist Episcopal Church gave a tableau of Morrison and his co-laborers making the first translation of the Chinese Scriptures; while a second group pictured the completion of the Mandarin Version which has just been accomplished. At another period they illustrated the theme of "The Martyred Book," by five living pictures. Dr. Haven presided and introduced the episodes and tableaux with explanatory remarks. One hour was occupied by Dr. Kirkbride showing the stereopticon slides which illustrated the varied phases of the Society's activities. Bishop Oldham at another period told of Bible work in South America. Cinema pictures, some of them illustrating Bible work, were shown at every session.

At first the audiences were disappointingly small, but increased rapidly and soon every seat in the main room and the gallery was filled and several hundred would be standing at the sides and back of the room. It was estimated that as many as 5,000 different people were in attendance during many of the afternoons.

The American Bible Society probably never had such general and fine recognition and advertisement of its work as in the Auditorium at these meetings.

In the "Armory Room" at the Coliseum, which was one-half a story above the gallery in the front of the building, the Society had a very complete and attractive exhibit. The center of the space was occupied by a lighthouse, in the top of which was a twelve-inch globe on which were drawn the outlines of the continents and principal islands and the words "American Bible Society." About the body of the structure were grouped the beautiful pigskin editions of the Scriptures in about 200 languages, specially prepared for exhibition purposes. The walls were covered with charts,

and large cards with samples of our literature, publications, and advertising matter. It was an impressive exhibit and furnished talking points and opportunities to tell of the work of the Society.

But the crowning event of our part in the Conference was our anniversary on Friday night, May 14th. There were many "nights," since all the boards had an anniversary; but without disparaging any other, the general opinion was that in numbers present, the unique combination of address and pageant, the shortness of the exercises, and the sustained enthusiasm of the audience, "Bible night" was second to none. It was a happy inspiration to decide to depart from the beaten path and to supplement an address by a prominent speaker with tableaux and living pictures to impress through the eye, as well as the ear, the work of the Bible Society upon the minds and hearts of the people.

In the absence of Bishop Luther B. Wilson, who was to have been the chairman, Secretary Wm. I. Haven, D.D., presided. The Claffin Quintette opened the exercises with four pleasing selections. The nineteenth Psalm was read responsively, the Rev. L. C. Wright, D.D., leading, after which Bishop W. F. Thirkield offered prayer. The address of the evening was by Bishop F. J. McConnell, D.D., LL.D. The bishop was in rare form and maintained his reputation as one of the clearest thinkers and most convincing speakers on the American platform to-day.

Then followed five episodes presented by about one hundred members of the Trinity Methodist Episcopal Church of Des Moines.

Wholly apart from telling the story of the work of the Bible Society, one purpose of the representations was to show that churches, Sunday schools, and kindred organizations could, without curtain or other stage accessories, save only those simple ones which any home could furnish, illustrate the work and tell their story most effectively by the aid of tableaux and living pictures. Dr. Haven acted as interlocutor and introduced the episodes and explained the pictures.

The background of the scenes were five large pictures illuminated by strong footlights, telling the story of "the Martyred Book." In the one frame was the "Forbidden Bible"; next to this the "Burned Bible"; then the "Buried Bible"; after this the "Chained Bible," and in the last frame a returned soldier in khaki showing the bullet-pierced Bible that saved his life on the "Western Front."

The second episode represented Robert Morrison and his assistants, on the extreme left of the stage, working on his translation, and on the opposite side was pictured Chinese

scholars and native helpers completing the Mandarin Version.

Then there followed a representation of "The Bible in Latin America." The plaza of a city is filled with groups of people in gala dress, some playing on musical instruments, and others sold flowers or sweetmeats. Two missionaries try in vain to sell them Scriptures. At the right middleground is a prison and behind the grated window stands one impersonating Penzotti, the Methodist minister who has for years represented the American Bible Society in South America and has often suffered persecution and imprisonment on account of his Bible work. This man reads out of his Bible and sings a Gospel hymn. The two missionaries release him from his prison, and he and the missionaries distribute many copies of the Scriptures, which those, who a moment before refused, now eagerly accept.

The fourth scene illustrates Bible work in Japan, and is made brilliant by many bright costumes. On the left are steps to the palace of the Mikado, where a representative of the Emperor is receiving from the agent of the American Bible Society the beautifully bound Bible which the Bible Society presented to him on his ascension to the throne. Then a Japanese lady, with a parasol, is wheeled in a jinrikisha into the midst of the laughing, animated throng. This furnishes a fine opportunity to the Bible colporteur, who dis-

tributes many Gospels and Testaments both by sale and gift.

The closing episode tells of work among pioneers. Squatting around a fire on the prairie, is a settler's family, which has been joined by some cowboys and an itinerant Bible missionary. Next comes an Indian squaw, with her papoose on her back, and her husband—all in full Indian regalia. He recites the lament of that Nez Percé Indian who, with his companions, journeyed on foot from Idaho to St. Louis, seeking for the "White Man's Book of God, which was kept from them. As he turns away in deep dejection the missionary greets him and presents him a Bible translated by the American Bible Society in his own tongue. "Uncle Sam" now stands forward, and, as four groups representing immigrants from foreign shores, which constitute the "new frontier," pass before him, he repeats to each group a stanza of the poem, "The Scum of the Earth."

As the great audience rises to join with the brilliant costumed figures on the stage to sing "How Firm a Foundation" and to receive the benediction by Dr. Kirkbride, the conviction is born in upon one that the story of the translation of the Bible and the giving of it to the ends of the earth has been told in a most fascinating and indelible way.

The American Bible Society had a good hearing at the General Conference of 1920.

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The Bible and Human Freedom

By Bishop Francis J. McConnell, D.D., LL.D.

AS will be noted in another column, Bishop Francis J. McConnell delivered the address before the great assembly gathered in the Coliseum, at Des Moines, Iowa, on the Anniversary of the American Bible Society. We are very happy to reproduce it here for our readers. Bishop McConnell stands very high in the confidence of the thoughtful people of the nation, and his word concerning the value of the Scriptures as related to our present problems is sure to be appreciated.

This day's business the world over is the leading of mankind out to larger and fuller life. We know that every movement that has taken place, that we are concerned in, has been inspired by the Scriptures from the beginning. In these latter days, especially the past five years, there has been much more recognition than ever before of the part played by the Scriptures in founding what we call our modern

democracy. Very learned men have told us that the theory that our modern democracy—by which I mean our Anglo-Saxon democracy—began in the forests of northern Germany, as the villagers met together, is somewhat mistaken. There was that influence playing upon our modern democracy, but there was also this: that our forefathers had before them the Scriptures, and the ideals of government and of human freedom set out in them; and they consciously aimed at the realization of those ideals. Almost as astonishing to me as the discovery of God in the Scriptures is the discovery of man, and the emphasis upon the distinctive human values.

The marvel of all history is the way a small people like the Israelites—a wedge of people in between a great Oriental despotism like that of Babylon, or Nineveh, on the one hand, and Egypt on the other hand, which had no part in their thinking for the rights of the individual man—stood their ground. There was just that system of religion that from the beginning laid stress upon the inherent value of the hu-

man soul. And out of that there has come quite as much for modern democracy, human freedom, and the larger movements that lay stress upon the emancipation of the soul of man, as out of any influence whatsoever.

Think of a little handful of people holding their own against a despotism like that of Egypt, and in the end winning their independence. Think of a little handful of people defying the great despotism of Babylon and Nineveh, standing out against it, in the name of a certain inherent dignity belonging to the chosen people of God. Look back through the pages of the Old Testament, and you will see that you cannot understand the meaning of some scenes, until you see the conflict between the human ideal and the ideals of the peoples round about.

I am as willing as anyone else to say that the great revelation in the Scriptures is the revelation of the character of God; but along with that there goes the revelation of the character of man, and the worth of man; and we are thinking about those values to-day, as we look out upon the nations of the earth, trying to make a place for such values in our governments, and in our industrial systems, and in our individual thought. The Scriptures bear directly upon that revelation concerning the dignity of man.

Take the old days when the northern tribes determined to revolt against Rehoboam. There is nothing more splendid in human literature than the way they stood out against the encroachment of Oriental despotism. Here was Solomon, with his court tainted and infected with Orientalism. Here was Rehoboam determined to follow in the footsteps of his father. And the older men come and say, "Wilt thou be a king after the manner of the kings of old, after the manner of the servant of the people?" Rehoboam took a day to think about it, and then came back and said to them, "The weight of my little finger shall be like the weight of my father's thigh. My father scourged you with whips, but I will scourge you with scorpions." That is a reply of an Oriental despot—a young king imitating the great world empires round about. And what happened? The cry came, "To your tents, O Israel"; and rather than yield to that kind of Orientalism, these northern tribes, although they afterwards gave themselves to sin, said, "We will sacrifice the unity of the people rather than yield." It was a splendid reply.

Take the Hebrew attitude toward the kings. Think how it is in our day. I am not declaiming against it; but in the past year or two due to war conditions, of course, we have not been able to say very much con-

cerning our rulers. We have had to be very careful about what we have said, lest somebody construe what we said as heretical, and even as bolshevism. Back in those old days, so far as we can make out, when the ancient Israelites undertook to talk about a king, they talked about him; and when they undertook to say things, they said them; and they were not held back by any fears of censorship or of being thrown into prison. They simply said what they had to say; and some of them even went so far as to say that Israel never would have had a king at all, if it had not been that God in his wrath gave them a king. It was just as if a man should stand up now and say that we would not have any president of the United States to-day, except Almighty God, out of a desire to scourge us, had given us one. That is what it meant back in the olden times and that is what they said.

I have often been impressed with the revolutionary character that Amos showed. There he was, nothing but a keeper of vineyards, a presser of the fruit of the trees, pressing the fruit that it might come more quickly to ripeness, coming up out of his sheepfold and daring to tell kings what they should do and what they should not do. You cannot fit him into any conventional schedule at all. Rough and rugged, he stands out, blazing against the inhumanities of kings, the outrages perpetrated by the foreign nations and by his own nation. If we had to appoint Amos to a church under any modern system of appointment, I do not know how we would do it. I cannot imagine, in a congregational organization, any committee choosing Amos to come and be their pastor. It would be just like trying to get hold of a thunderbolt and taking it into your house. There would be no telling what would happen. I cannot imagine that any cabinet of district superintendents, or any group of bishops in the Methodist Episcopal Church, would have an easy time appointing Amos, blazing out as he did against the iniquities of the day. The same is true of Isaiah, and true of them all, simply standing as they were and declaiming against those who sinned against the human values. "Woe to those that lay house to house and land to land, until there be no place."

The emphasis was always upon the human values, and that is what made that old religion so powerful in its day, and what made it so effective for the days to come. And not merely that, but those men looked forward to the day when the spirit of the old Judaistic religion should be extended over the whole earth. They were the first great internationalists. The book of Jonah is a tract on internationalism, when rightly understood. If anybody wants to say that the book of Jonah is given to

us just for a puzzle; or that the essential way to study it is to go around examining whales' throats, and making calculations as to the size of great fish to see whether or not a whale can swallow a man; of course, that is all right. It is a good deal as Abraham Lincoln said about the boy: "If anybody wants just that kind of boy, that is the very boy he wants." And if anybody wants that kind of Biblical interpretation, that is just the kind he wants, and there is nothing more to be said. This is a free country.

But the book of Jonah is a tract on international politics: that is all it is. Here is a preacher, the prophet of God, to whom the message came, "Go to Nineveh." He said, "I will not go." The message came again, and he said, "I will go rather to Tarshish." What is the point? Simply this: that Jonah thought that if he went to Tarshish, the God of the Jews would not see him there, because he would be interested in the Jews, and would not be looking around to see what was happening in Tarshish. He said, "If I can just get into the crowds of Tarshish, I shall not be seen"; and he started. Then the great storm arose, and the sailors said: "The lot has fallen on you. You have offended against your God." He said, "I know it perfectly well." And he might have said: "If you will take me to some convenient port of call the storm will stop. If I promise to go to Nineveh, the storm will stop, but I will not go. I would sooner be thrown over the side." So they threw him over. But even that was not as successful as Jonah hoped. The whale was a great disappointment in Jonah's life. And finally he went to Nineveh; he had to go there. He walked up and down the streets with a long, sad face. "Yet a few days and Nineveh shall be destroyed." Then to his vast disgust, he saw that the people were listening to his words, and becoming converted. Jonah is the only preacher I ever knew—especially the only city preacher—who was disgusted at his own success.

Finally it began to dawn on Jonah that the Lord was not going to destroy the city, and then he said: "It is better indeed that I should die. After all my journey and hardships, that Nineveh is to still live by the favor of God is too much!" Then through the parable of the gourd there came that great teaching that God had regard for scores upon scores of thousands of persons, whose very ignorance of their right hand from their left gave them a claim upon His compassion; that is a doctrine that we need to-day just as much as men needed it in these days. It is an international doctrine. It means the spread of the true thought of God over the whole earth.

Now we come on down to the time of Jesus.

Jesus, in dealing with men, always had his fiercest invective, not for the people who made mistakes about God, but for the people who made mistakes concerning their neighbors, and concerning the rights of mankind. It was always so. Take any of the invectives of Jesus, or the fiercest sentences of doom of Jesus, and they are what? Against some poor man who has fallen into the clutch of an evil appetite? No. Against heresy? Not at all. Jesus had an abundance of forgiveness, and when heads got tired, and minds could not see clearly, he was very patient. But he broke out in terrible invective against any man who sinned against the human ideal or right. Take the unpardonable sin. What was it? He said: "If a man sin against God, it can be forgiven him; if he sin against the son of God, it can be forgiven him; but if he gets to the place where he says that the opening of blind eyes, the clearing of clouded minds, the teaching of the lame to walk, is of the devil, and that a healer casts out devils by the prince of devils, he has gone so far in getting everything reversed, in getting black for white and white for black, that the question is whether anybody can reach him." Take the parable of Dives and Lazarus. What does this mean? I knew a great minister in this country, who once preached a sermon on the amelioration of Dives, and his point was that Dives, after getting into the place of torment, got better, because he showed an interest in his brethren. A very interesting statement—valuable chiefly as showing what a minister can do when put to it. That is not the point at all. The point of the parable is that Dives took the same view of Lazarus in the other world that he took in this. He had a wrong attitude toward his fellowmen. Dives was a fine fellow, no doubt. We would have been glad to meet him in social circles. He fared sumptuously every day, was clad in purple and fine linen, and given to no vices that we know anything about. He missed Lazarus yonder at the gate. There was the essential thing. He missed that, and missed everything. And he had the same contempt for Lazarus in the other world as here. He found himself in a place of torment, and he looked up and saw Abraham yonder, with Lazarus in his bosom. He knew it would never do to ask Abraham to come down and help him, so he cried out, "Send Lazarus with water." For what? "To cool my tongue." He had no regard as to whether it was any trouble to Lazarus to come down into a place like that. Dives was guilty of just the essential sin of mistaking the worth of a life. And then the other words, "Send Lazarus." Interrupting the unity of the skies, leaving the glories of paradise—"to go and hunt up my brethren." It

is sarcasm, almost invective, on the Master's part as to how far a man can go in mistaking the rights of his fellows and his obligations to them. That is the way he has blazed out upon men. "Woe unto you, scribes and Pharisees, hypocrites." Why? "Because ye bind men's shoulders"—not God's shoulders—"with burdens grievous to be borne, and will not touch them with the weight of one of your fingers."

Then take the great judgment scene. The significance of that scene is that it shows an advance in the Master's patriotism on the patriotism of his time. It has been pointed out that when Jesus drew that great picture in Matthew, what He did was to take an old picture of the book of Enoch and put into it the mercy of the good God. "And it shall come to pass in the last day that the nations of the earth shall be assembled before the King for judgment, and the King will call the enemies of Judaism, and destroy them from the earth." That was the old prophecy. Jesus said, "And it shall come to pass in the last day that the nations shall be assembled before the King for judgment; and he will say to some: Come, ye blessed of my father, receive the reward of the kingdom prepared for you from the foundations of the world." What is the test? Is it "Come, ye great organizers, ye great leaders of public opinion?" Not at all. Is it "Come, ye great ecclesiastics?" Not exactly. Is it "Come, ye doctors of divinity, ye bishops, ye district superintendents, ye preachers?" No. The reward goes to some persons who have done some apparently insignificant human things, but essential things. Those insignificant things meant a recognition of the human value: giving a garment to the man with none, a crust of bread to the hungry man, a cup of water to the thirsty man, and taking the time to visit a man when sick, or in prison.

Now, what I have said relates to the olden days. May I say that there is the Spirit of God at present at work in the world, doing the same thing; the Spirit of God testifying to the Word; light breaking forth out of the Word; men being built up into a fullness and humanness of life. I have two or three instances of this, to one of which I shall call your attention.

For a number of years I have been at work, part of the time, in Mexico. About the finest work I know of being done in Mexico is the work being done by the American Bible Society. Once when the revolution was at its very height, I went into a certain town in Mexico, and found two Bible workers there. I stayed with them that night. They were living and working under conditions of hardship and danger, and they thought it was fine. I knew one of those men to take a train from

Mexico City to the North, when he had to run through rebel country, and he told me that for forty-eight hours he had to sit in that day coach right where he was, with the aisles packed with people, because if he left his seat he could not get it back. There is a heroic stamp on those men. They go anywhere, sleep anywhere, through disease epidemics and other dangers, in order that the Word of God may be spread through that land. And what is the result? The people are learning about it. Talk about illiteracy! I have gone into remote villages, where newspapers were pasted against the wall, and seen the women stop and try to spell out the words, and lift up their little children, and try to tell them what the words meant. Put a leaf of the Scriptures into hands like that, and you will find minds avid in their desire to understand. I think sometimes that, if we could just put something from the gospel over against the newspapers placarded on the walls in Mexico, we could keep them out of some of their revolutions. It might make things worse for a while, because there is a good deal of revolutionary power in the gospel itself, but it would help mightily. I have seen that kind of thing going on. I have seen Mexicans three or four deep standing in front of a Bible house, to read selections from the New Testament pasted against a board, or on the wall. So I have profound admiration for the work of the Society.

Now, there is something else I have seen elsewhere. I suppose some of you get tired of hearing me say that for a number of weeks I was on the western front in Europe. I was. I was up on Byng's third army front until within forty-eight hours of the time that the Germans came through. I had to sign a statement that I would get out of there as soon as the German infantry came through. I said, "You do not need to bother about a statement." I heard the bombardment that preceded the attack of the Germans. Eight miles back of the lines, lying in a soldier's bed, I have been so shaken by the terrific bombardment that I could hardly stay in the bed. I saw the preparations being made to resist the attack. I was taken into General Byng's headquarters, and detail after detail of the battles were explained to me. But that is not all I remember of the western front. I saw a prayer meeting there, of five or six hundred men from India. They did not need any rising ecclesiastic to guide them in their devotions. They simply stood and gave to one another by word of mouth portions of the Scripture. They broke into their songs and gave their testimony, and it was a good deal like Pentecost. I could not understand it; but the people who could told me that the

whole service from beginning to end was soaked—I know of no better word—with Scripture. I remember the comment of a Tommy who was standing on the outside, looking on. His comment was, "Ain't it paralyzin'!"

Yes, it is paralyzing. It is paralyzing the ancient systems of evil all over this world. It simply takes them down into a place from which they cannot escape. I said to a man there, "What is the human effect that Christianity has on their lives?" He said: "Here is the significance of the Bible study for the people of India: Let the mail come in from Bombay, and of five hundred Hindoos, perhaps seventy-five will get a letter from home; but of five hundred Christians, nearly all will get letters from home; and those who do not will wonder what has happened." Can you find, for a little thing like that, a better tribute to Christianity than just that deepening of home affection, that strengthening of the home ties, that building up of the human relationship! I have been on battlefields in Mexico, and seen the mourners gathered together, stoic Indians going away without a cry. The only weeping I have seen in Mexico is that of Christians assembled together, and it was

not the weeping of mourning, sorrowing as those without hope sorrow.

Brethren, in closing, what does all this mean? It simply means that there is a doctrine in the Bible not only of God but of man; a doctrine of the largest and fullest human life. We are going to have to judge all our systems—ecclesiastical, industrial, and social—by whether they square with the doctrine of the Old and New Testaments, not merely concerning God, but concerning man. As they come up to the test of that standard, they will either stand or fall by the way they fit themselves into that test. I wish to say, from some little knowledge and experience, that I believe the American Bible Society is one of the great democratizing influences of this world. I believe that, not merely because it stands for a certain idea of God, but because the Scriptures teach everywhere a certain idea of man which, above all things, meets the need of man. We are meant for Him, and we have no rest until we find Him; but when we do find our rest in Him, paradoxical as it may seem, all the activities of our nature begin to expand, and we go toward at least some measure of the manhood which is in Christ Jesus our Lord.

...

Education for Individuality*

By Dallas Lore Sharp

AND now the Bible. Why the Bible? A strange course of study,—poetry, history, Bible,—plenty of rhyme with little reason! Remember this is education for individuality, and necessarily an elective course. Besides the poetry, history, and Bible, there were science and nature and chores—which I shall treat in another paper. If I must justify the ways of Mullein Hill to my readers, I would say the poetry was for the beauty of things, the history for the logic of things, and the Bible for the ultimate values of things.

The Bible is the humanest book in the world; and the King James's Version of it is not only the greatest book in English literature, but the very source and fountain-head of English literature. Without the Bible, English literature is so wholly unthinkable that it strikes the mind as absurd. And an English education without the Bible is quite as unthinkable—but it is far from absurd. It is a denial. Children nowadays go to Sunday school, but not with a Bible; nor do they read out of a Bible when they arrive. They read from a "lesson leaf," a prepared substitute.

We are a Bible-starved nation. There is positively no substitute for the King James's

Version of the Bible, nothing to take its place, no revised, modernized, storyized version, nothing yet devised or to be devised that will do at all for the old "authorized" Bible.

Our own children never went to Sunday school—never "studied" the Bible. They learned about the Old and New Testaments, the various groups of the books, the books in each group; they committed many psalms and other selections to memory; they know Who's Who in the Bible, and they love the Book; but this they got by reading.

It is remarkable what you can get out of some books by reading them. We began the reading years ago,—none of us can remember when,—in a haphazard way (after the training I had had in Sunday school). This was soon changed to a regular, orderly way, which, starting with Genesis, went forward a chapter a day, until, by and by, it came to the end of Revelation. And the next morning we turned back and started in again with Genesis, which was as fresh as if we had not read it some two or three years before!

Each of us has his own Bible, and one of the boys is Bible-warden. He puts them on after breakfast, as the old servant in the Ruskin household put on the dessert. Every morning, as soon as breakfast is over, and while we are

* Reproduced from *The Atlantic Monthly*, June, 1920.

still at the table (it is fatal to rise), the Bibles are brought in and passed around, and beginning at the head of table, we read aloud in turn, dividing the chapter by verses equally among us. Seven mornings a week, D. V., we do this, and on Sunday morning, for years, those seven chapters were reviewed, discussed, and illustrated with a series of great Bible pictures. Besides this, we studied Toy's "History of the Religion of Israel," and read a life of Christ which I had the temerity to write for one of our popular magazines when a theological student; we followed Paul in his wanderings; but the daily reading was and is the big thing—right along from day to day, dry places, hard places, and bad places, never missing a line,—not even the numbering of the Tribes, the building of the Tabernacle, the Who-begat-Whom chapters, Ruth and Rahab and the Scarlet Woman: everybody, everything, just as it reads, without a quiver, and with endless joy and zest.

If it is a "dry" place like the building of the Tabernacle, so much the better lesson in patience and concentration; if it is a "bad" place (and there are some horrid spots in the Old Testament), the children had better have it frankly with us, than on the sly, and have it early while their only interest in it is the inter-

est of fact. If it is a "hard" place, as it was this morning in the fifteenth chapter of Joshua, we lick it up, to see who can do the cleanest job of pronunciation, who can best handle his tongue, and make most poetry out of the cities with their villages.

But there are the beautiful places, the thrilling places—the story, the poetry, the biography, the warning, the exhortation, the revelation, the priest, the prophet, the Great Teacher, the Twelve Disciples, kings and common people, and everywhere the presence of God.

I have not tried to shape the children's religious faith, that being a natural thing without need of shaping, unless, distorted by dogma, it must be reshaped till it again becomes a little child's. I have learned religion of them not they of me, with my graduate degree in theology, which I would so gladly give in exchange for the heart of a little child!

We read the Bible as we read other books, for it is like other books, only better; and so we read it oftener—every morning after breakfast; we then say the Lord's Prayer together, and do the best we can to sing the Doxology, little Jersey, the dog, joining in. This makes a good beginning for the day; and a very good beginning, too, for language, and literature, and life.

...

General Synod of the Reformed Church in America

THE General Synod at its session in Asbury Park, N. J., on June 4, 1920, adopted the following resolutions unanimously:

In view of what the American Bible Society has done, is doing, and the unfinished work, therefore

1. *Resolved*, That we express to the Board of Managers, the Secretaries, and other officers, our great appreciation of, and satisfaction with, the work of the year, specially in view of the hindrances and obstacles that presented themselves; and that we pledge to them our continued loyalty and support as a denomination.

2. *Resolved*, That we endorse the action of the Progress Campaign Committee in suggesting the allocation of one per cent of contributions for benevolences to the work of the American Bible Society, or \$11,000; and thus take our share of the \$998,445 in the Budget of the American Bible Society for 1920.

3. *Resolved*, That, as last year, we recommend the observance of the third Sunday in November as Universal Bible Sunday, in all our churches and at all the services of the day, Sabbath School, missionary meetings, and

Endeavor Society gatherings included; that from now on we begin to make preparations for the proper observance of it by carrying this important matter to God in prayer; and that pastors and other responsible leaders supply themselves and others with literature on the subject, which may be secured from the Bible House without cost.

4. *Resolved*, That we call the attention of the editor and managers of our denominational publications to the desirability and need of giving the Mayflower Bible Sunday a prominent place among coming events; and thus to prepare the people for a worthy and profitable celebration.

5. *Resolved*, That we commend the American Bible Society to the public prayers of the Church on the Lord's Day and for remembrance to God at the family altar where daily the Scriptures are read.

6. *Resolved*, That the representative of the Reformed Church on the Advisory Council of the American Bible Society and the chairman of the Permanent Committee on the Bible Cause be the Rev. E. J. Blekkink, D.D.

A New Assistant Treasurer

SOME months ago it seemed best to the Board of Managers of the American Bible Society to add to its staff an Assistant Treasurer. On May 28, 1920, Mr. Gilbert Darlington was chosen to this position. Mr. Darlington entered upon his duties almost immediately. We have pleasure in introducing him to all the friends of the American Bible Society throughout the world. We present his picture here in connection with this article in the costume of a chaplain of the United States Navy. It is interesting to know that one of the new officers of the Society, Mr. Mann, within a year or so chosen as General Secretary, was from the Army of the United States, and the new Assistant Treasurer comes to us from the Navy. Perhaps this is not inappropriate, as the Book which the Society distributes is circulated on all the seas as well as on all the lands.



GILBERT DARLINGTON

Mr. Darlington, who is a son of Bishop James Henry Darlington, of the diocese of Harrisburg, Pa., was born in Brooklyn, New York, January 14, 1892. He was graduated from Columbia University in the City of New York in 1912, and from the General Theological Seminary of the Protestant Episcopal Church in New York in 1914. After leaving the General Theological Seminary he was for a while at the Church of the Redeemer in Brooklyn. When the United States entered the war he was studying for his Ph.D. at Columbia University. He immediately entered the special school for naval officers, taking up navigation, engineering, and signaling. As at that time there seemed no chance to be appointed a chaplain, the quota from the Protestant Episcopal Church being full, he enrolled as a student aviator, seaman, second class, and was discharged on passing the physical examination for acting chaplain in the

United States Navy on August 29, 1917. The same day he was appointed by the President first lieutenant in the Aviation Section of the Signal Officers' Reserve Corps of the Army of the United States. Appointed an acting chaplain from the 4th day of September, he was ordered to the Naval Station at Newport. November 22d, he reported on board the U. S. S. "Oklahoma" in the Philadelphia Navy Yard. He sailed from New York on July 30th on H. M. T. "Walmer Castle," arriving at Killingholme, England, on August 13th. He was discharged from service at his own request on the 20th of January, 1919.

He published a number of interesting papers and pamphlets—weeklies and monthlies—in connection with the U. S. S. "Oklahoma" and at Killingholme—one a valuable pamphlet giving the history of the United States Naval Air Service at Killingholme.

In his youth he had considerable experience in financial matters in connection with the affairs of his grandfather in Brooklyn. At college he was elected manager of the Association Football Team and of the Glee Club. Mathematics was his special hobby and during the war he taught navigation and trigonometry.

It is an interesting item to note that at the Thanksgiving Celebration in London he had charge of the financial features of the Royal Albert Hall programme. At Killingholme he helped to organize the campaign in which were sold \$164,250 worth of the Fourth Liberty Loan to the 1,400 men on the station. He has been the president of the Knowlton Turnpike and Bridge Company, 20 Exchange Place, Jersey City.

We know that the friends of the American Bible Society will give him a hearty welcome wherever he appears in the interests of the Society.

Memorial Day with the Walker River Indians

By A. Wesley Mell, Secretary, Pacific Agency

MAY 30TH will live in our memory not only as Memorial Day but as a most memorable day, for we had a unique and most interesting service with the Walker River Indians at their reservation in Schurz, Nevada.

The Rev. Geo. B. Clark and his sister are the local missionaries, and for many months we had the arrangements to be with them and their Indians on Memorial Day.

Clark sent an appeal to us for flowers, saying, "If the people in the flower-filled valleys of California could only realize what

ing for twenty-five miles; a long procession, marked by clouds of dust, traveled across the fenceless desert to the place of meeting. The church was crowded, the men sitting on one side and the women on the other. Six big Indian policemen acted as ushers and, after the service, as distributors of the flowers and Scriptures.

The Agent in charge of the Indian reservation and his entire American force of workers with their families were present.

We gave an address on the Bible, the book of "the life which now is, and of that which



ON THE WAY TO THE CEMETERY

a few flowers would mean to these Indians of Nevada, they would surely be glad to send to us some flowers for Decoration Day." This appeal we published in the local press and a generous response was given. Many packages of roses, marguerites, sweet-scented Scotch broom, sweet peas, nasturtiums, geraniums, golden poppies, and lilies were sent by parcel post and express. Knowing that the demand for flowers would be very large and not being sure of a sufficient supply I took along with Scriptures a trunk full of sweet ferns and blossoms, and what a joy it was to those Indians to see these beautiful flowers from California. The front of the church, the platform, and pulpit were banked full.

Indians came from far and near, some com-

ing to come." We left with these Indians many copies of the little Gospel of St. John, and pointed them especially to the fourteenth chapter where the words of Jesus are recorded about the home in the skies. The little Gospels were distributed with the flowers.

After the service the Indians filed past the banks of flowers, and to each was given a bouquet to place on the graves of their dear ones in the desert cemetery several miles away. Solemnly they filed out and the procession wended its way through the sagebrush.

The scene at the cemetery was one never to be forgotten. These primitive people came to their sand-covered graves and mourned their dead with loud lamentations. Strong big Indians with their families decorated the graves, weeping like little children, and many

A sagebrush desert is a desolate place for a burying ground. Time was, however, when it was typical of the Indian heart when death had entered his home.



But sagebrush is a prophecy of fertility. Give it water, and land that will raise the sage will produce abundant crops. So the Indian heart, irrigated by the water of life, finds the flowers symbolic of his new frame of mind when death visits his family.

The posture of this Indian mother is eloquent. Can one look on it and not realize that in grief "there is neither Jew nor Greek, Barbarian, Scythian, bond nor free?" One touch of sorrow makes the whole world kin.



of the Indian women prostrated themselves on the graves in abject grief. In the pitiless sun they lay weeping and crying for hours for loved ones gone before.

How appreciative they were of the flowers! With tender caress they placed them artistically upon the graves and in some cases placed them in little jars of water that they might be preserved a while longer.

Human hearts are the same everywhere, and only the Gospel of Christ can bring hope and comfort to sorrowing and broken hearts.

Out in Honolulu we met the remnant of that Aryan emigration that, centuries ago, had drifted southward down from India along the coasts of Malaya and Sumatra out into the

southern islands of the Pacific and across the Pacific Ocean as far north as Hawaii. Here in Nevada we met in these Indians the remnant of another wave of emigration that in by-gone ages had drifted northward across the Bering Straits and down from Alaska along the western coasts of North America across the Sierra Nevada Mountains into these hot valleys of Nevada, as these Indians are doubtless of Mongolian origin.

But, whether found in the islands of the Pacific or in these deserts of America, the marvelous life-giving Word of Jesus Christ so fits the human needs as to bring about the same joyous experience of a New Life and hope beyond the grave.

...

Work of the American Bible Society*

IN the General Conference of the Methodist Episcopal Church, held at Des Moines, Iowa, the Committee on the American Bible Society adopted unanimously the following report:

1. Achievement

The efficiency of this Society in distributing the Sacred Scriptures during an unusual quadrennium has been of the highest order. The statement from their report in our handbook, that "More than twenty millions of copies of the Sacred Scriptures in ninety to one hundred languages have been distributed in the trenches, the billets, the prison camps, the hospitals, the cantonments, etc., of the warring nations," indicates the superb manner in which a great opportunity to meet a vital need has been turned into a great achievement. Of this twenty millions of copies the American Bible Society provided over six and one-third millions.

The largest single gift ever made by this Society and probably by any Bible society, was granted in 1917, when one million copies of khaki-bound Testaments were supplied to the Young Men's Christian Association for distribution. This gigantic undertaking was carried out under all the difficulties attending war conditions. Nothing more vital was done for the soldiers than providing for them the word of God to be read in hours of peculiar loneliness and of spiritual hunger. It created for the young men in the Army and for the homes from which they came an increased admiration and reverence for the Scriptures. We commend the mighty effort of the Society in meeting the greatly increased demands for printed copies of the Scriptures during the war

period. We also commend the persistence in meeting the demand for the Bible in ten of the foreign languages chiefly for use in the United States, when the production of these editions could only be secured by photographic plates of translations previously made in Europe; the supply from Europe having been cut off by the war. The total issue of 24,225,416 volumes is an advance of nearly 5,000,000 over the previous quadrennium. The conditions which advanced the cost of everything and increased the difficulties of production in every way has called for large faith on the part of the Society and increased gifts by those who sense the importance of this work. Particular success has been achieved recently in distributing the Bible among the negro population of this country under the general leadership of J. P. Wragg, D.D., and his colporteurs.

2. Translations

The quadrennium has seen the translation of the Bible into various languages and dialects in Latin-America, Siam, and the Philippines. Far the most important achievement, however, is the completion of the Mandarin Bible and also the Wenli Bible of China, which have been under process of translation for thirty years and now are ready for over three hundred millions of people in their own language.

3. Financial

The gifts from the Methodist Episcopal Church have advanced from \$46,720 in 1916 to \$106,501 in 1919. The Centenary has made possible a still further advance for the current year, reaching \$150,000. The opportunities for distributing the Scriptures and the needs of a disturbed world for the spiritual values contained only in those Scriptures was never

* Reproduced from the Des Moines (Iowa) *Daily Christian Advocate*, Saturday, May 15, 1920, p. 306: "General Conference Methodist Episcopal Church."

greater. Particular opportunity presents itself in connection with the tercentenary of the landing of the Pilgrims. It will be remembered that a copy of the Christian Scriptures was in the cabin of the "Mayflower" and that the principles of those Scriptures became the foundation of our free national government. Once more there is need that the teachings of the Bible shall give principles to the people of these United States for the new problem of our national life.

We, therefore, recommend that this cause be presented to all our churches annually, as has been the custom since 1836, as one of the official benevolences. We would suggest that the amount to be asked for be left to the discretion of the Committee on Finance or such other organization as the General Conference may order. It is our conviction that not less than \$150,000 will be required for the maintenance of the work. Larger appropriation for the work should be made if available.

We further recommend that Universal Bible Sunday, on November 28th, be observed as Mayflower Sunday in recognition of the tercentenary celebration.

We most heartily commend the efficient administration of the Rev. Wm. I. Haven, D.D., and his associates in meeting the emergencies created by the world war and for their remarkable achievements during the quadrennium. We ask that the office address of this Society with the names of the executive officers, together with this action of the General Conference, be published in the Discipline.

We recommend that authority be given to the Board of Bishops to appoint a representative on the advisory council with whom the Board of Managers may advise during the quadrennium, with the understanding that the expense of the representative be met by the American Bible Society.

LOUIS C. WRIGHT, *Chairman*.

CHARLES E. AVERY, *Secretary*.

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Notes and Comments

AN interesting letter comes from China, part of which is reproduced here. It needs no comment; it calls rather for a response in prayer that "the Lord of the harvest will thrust forth laborers into the harvest."

Foochow, April 27, 1919.

MY DEAR DR. HAVEN: I am going to send you two little bunches of Chinese cash, five in a bunch, each representing a half-cent, the price of a Gospel—in this case, Luke—which I sold yesterday at a little wayside tea-house on the road from Fu-Tsing. I am not much of a salesman. The hardest work I ever did was selling books in college vacations. But here it is different. People are glad to get them. Here is the "most beautiful book ever written"—Luke—and the most precious one—John,—besides Matthew, Mark, and Acts, all offered at a half-cent, Mex., apiece, and in the latest and most perfect Chinese translation. All I need to do is to show the book, tell the price, and any man who has a spark of sense and half a cent buys it. Of course the price doesn't cover half the cost; but it is good to see a thing appreciated up to paying point, whatever the point is. I find the country people, that is, people of the villages, especially ready to buy. I think *these* two purchasers were the sweet-faced little lady of the tea-house and a young farmer who happened there—as men are always "happening" on you in China. Of course, most of the men and nearly all the women can't read; but somebody will "happen" along who can; and, anyhow, there is no pretense so respectable in China as bookishness. I remember well the grand air with which a ten-year-old savant thrust his hand into a mysterious pocket in the depths under his long gown, one day in a little country store where the people had said, "We can't read," and, as he counted out five brass pieces, said, "Here, I'll take a volume."

And now, how are we going about to get these leaves of the tree of life out to the multitudes who wait

for their healing? We have pupils in our schools, students in our colleges, from many of these villages; but I have never yet known them to show much zeal for colportage. In fact, colportage of any sort in this region seems notable in the lack of it. We are drawing away the strength of the land to our institutions. Most of this young life never goes back. If we do not make good the loss in some way we shall be engulfed in paganism. Who will show us the way out?

C. M. LACEY SITES.

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THE following will be easily recognized as an extract from the letter of a wide-awake Agency-Secretary:

I want you to know that I have just sent in a requisition for some seven thousand Bibles and a considerable number of New Testaments as well.

The manner in which the demand is increasing is really astonishing, and it is very evident that Bibles will have to be furnished now by thousands where they were called for by hundreds a short time ago.

Two bright young men have recently visited the city of Pachuca, a large mining center, and where there are two mission schools and a well-established Methodist congregation.

One of these men reported to me that he sold three Bibles to members of the church, and the other, two Bibles; but that in side streets of the city and surrounding villages, and to people and in homes where the gospel was not known, there were sales made with almost no effort at persuasion.

I have published a small tract called "The Open Book," and they say that this, as well as the catalogue, is a great help in selling.

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ONE cold January morning during the past winter, the postman brought to the head-

quarters of the American Bible Society a letter of the kind that warms the heart. Mr. F. C. Pew, of Mankato, Minnesota, wrote that he and his wife would like to give each of their five children, for the next birthday, a certificate of Life Membership in the Society, "with a prayer that these contributions may be of much service through the American Bible Society and an inspiration to the recipients of the certificates." He asked that the date of the birthday should be on each certificate.

This plan worked out so well that, after Mr. Pew's children had thus successively become Life Members and participants in circu-

lating the Word throughout the world, he and his wife contributed for still another Life Membership. This one was to be a wedding present to their son's bride.

It is evident that Mr. and Mrs. Pew have wished to render thanks, on the birthdays of their children, for that other Birthday of two thousand years ago. If there were service flags for the Bible Cause, this Minnesota family could display eight shining stars. Perhaps other parents will follow this worthy example, and thus advance the Bible Cause, while at the same time arousing the interest of their sons and daughters in the world-wide circulation of God's Word.

Mayflower Universal Bible Sunday November 28, 1920

Special helps are being prepared. Handbook, leaflet, and pageant ready early in the Fall. Send postcard request to have your name put on the mailing list.

The Lollard Bible*

MISS DEANESLY'S masterly treatise ["The Lollard Bible and Other Mediaeval Biblical Versions"] on the use of the Bible in the middle ages, and the Wycliffite versions in particular, is an illustration of the way in which knowledge is increased by those who challenge received opinions. Until a generation ago it was universally believed that Wycliffe and his followers had revolutionized the religious life of England by translating the Bible into English and encouraging the laity to read it or to hear it read. Then came Cardinal Gasquet with a new theory that the Roman Church had always favored Bible reading in the vernacular and that Wycliffe's Bible was little more than an "authorized" version. It seemed as if we must revise all our traditional views of Wycliffe and of the ignorance of his contemporaries in regard to the Bible. For the time being, the significance of the Lollard movement as the precursor of the Reformation appeared to be in doubt. But this violent questioning of an accepted position gave a stimulus to fresh inquiry. Miss Deanesly has investigated the whole subject of biblical study in Europe, and not in England alone, before and after Wycliffe's day, with a patient scholarship that deserves all praise, and she concludes that the old view was right. She proves by an overwhelming array of evidence that the Wycliffite Bible was the first and only English version of the Scriptures which was

accessible to our ancestors before Tindale and Coverdale, and that the Roman Church did its utmost to discourage people from reading this Bible or any other religious book in their own tongue, with rare exceptions. When Sir Thomas More said in his anti-Reform "Dialogue" of 1528 that "the whole Bible was long before his [Wycliffe's] days by virtuous and well-learned men translated into the English tongue, and by good and godly people with devotion and soberness well and reverently read," he was mistaken. There were no such translations, save Richard Rolle's version of the Psalter and a version of the Apocalypse, unless we may suppose More to refer to the Anglo-Saxon Gospels which had become unintelligible to fourteenth-century Englishmen. More had seen English Bibles in monastic libraries, but they were Wycliffite productions. He had assumed, from what he knew of Tindale's Testament, that the Wycliffite Bible must be openly heretical. He did not know that Wycliffe and his disciples were content to translate the Vulgate literally and to let the Scriptures speak for themselves, so that orthodox readers might well use the Wycliffite Bible, as for instance Henry VI. did. More's error, based on a mistaken inference, has led astray his co-religionists who now seek to overthrow the Wycliffite tradition.

Mediaeval Europe, with its common faith, its use of Latin as a common language, and its center at Rome, was very much more of a

* Reprinted from the *Spectator* of June 12, 1920.

community than it has been since the Reformation. This mediaeval history, and especially church history, cannot be properly understood if we fix our attention on one country and neglect the others. It is one of the great merits of Miss Deanesly's book that it contains a thorough discussion of the attitude of the church towards vernacular Bible reading in Western Europe. She shows that the church was generally hostile. Gregory VII. (Hildebrand) in 1079 refused the Bohemian King's request that the service might be said in Slavonic. "Not without reason has it pleased Almighty God that Scripture should be a secret in certain places, lest, if it were plainly apparent to all men, perchance it would be little esteemed and be subject to disrespect; or it might be falsely understood by those of mediocre learning and lead to error." Pope Gregory's opinion was shared by most churchmen and still prevails in the Roman Church. If a king or a nobleman wished to read the Bible in the vernacular, the church had, as a rule, no objection to offer, but everywhere it set its face against efforts to spread a knowledge of the text of the Bible among the common people. The Waldensians or Vaudois in the late twelfth and thirteenth centuries based their demand for a simpler and purer church on their reading of the New Testament in French or Provençal or Catalan. They taught their disciples to memorize long passages from the Gospels. Pope Innocent III. condemned them, and his commissioners took care to destroy all the vernacular Bibles that they could lay hands on. A casuist might argue that the Pope did not expressly forbid all such biblical translations, but in practice his letter was interpreted as if it prohibited laymen from possessing any part of the Bible in the vernacular. The synod of Toulouse in 1229 decreed that "lay people shall not have books of Scripture, except the Psalter and the Divine office; and they shall not have these books in the vulgar tongue," and any man who was caught reading the Bible was presumed to be a heretic. In the Latin countries such decrees could be enforced. In Germany and the Low Countries, under the Empire, it proved more difficult to suppress heresy and Bible reading. The mystics, like Eckhart and Tauler and other "Friends of God," were orthodox, but they too, as well as the heretics, did much to popularize the Bible in German. On the lower Rhine the "Brethren of the Common Life" in 1398 obtained from the law school of Cologne a pronouncement in favor of the vernacular Scriptures. It is noteworthy that a German Bible was printed as early as 1466, at Strasbourg, and that fourteen editions of it appeared before Luther's New Testament of

1522. But the church as a body disapproved of these Bibles and did what it could to discourage the laity from using them. In Germany and the Netherlands alone was it comparatively unsuccessful.

The record of biblical study in England before Wycliffe is astonishingly meagre. Miss Deanesly shows that the higher classes, who used French, were seldom educated and that the mass of the people had little schooling. Few men or women could have read English Bibles if any had existed. But the clergy were scarcely more literate. Giraldus Cambrensis, who died in 1223, made great fun of the ignorance of Latin which prevailed among his fellow-ecclesiastics, even archbishops and abbots. The bishops at a much later date were incessantly striving to raise the educational level of the parish priests, many of whom could not construe the Latin offices which they had to say daily. In theory the priest was supposed to expound the Gospel for the day on certain Sundays, but it seems doubtful whether many priests could translate the Vulgate into English for the benefit of their flock. They derived their knowledge of the Bible from the few selections and adaptations, in verse or in prose, which form the bulk of what is called Middle English literature. Miss Deanesly has made an analysis of 7,578 wills, all earlier than 1526, to illustrate the scarcity of books. Of all these testators, only six hundred mentioned their books, and only six, who were not known to be Lollards, possessed English Bibles—the earliest being in a will of 1394. Such facts help us to realize the need for a Wycliffe in the fourteenth century, and to understand the immense popularity of his "Poor Preachers." Miss Deanesly does not think that Wycliffe himself translated much of the Bible known by his name. Part of the work was done by Nicholas Hereford, a canon of Leicester Abbey, who afterwards recanted his heresy. But the chief translator was Wycliffe's secretary, John Purvey, a great Oxford scholar. Purvey had a hand in the first Wycliffite version, which was tiresomely literal; and he seems to have been mainly responsible for the second version, which was more idiomatic, and for the Wycliffite Prologue. This Bible at once became highly popular, and nearly two hundred manuscript copies survive. Richard II.'s queen, Anne of Bohemia, had a copy of the Wycliffite Gospels. But the church, after checking the growth of Lollardy, did its best to suppress the Lollard Bible. A provincial council at Oxford in 1408, at the instance of Archbishop Arundel, forbade anyone to translate the Bible or to "read this kind of book, booklet, or treatise, now recently composed in the time of the said John Wycliffe, or later,

or any that shall be composed in future, in whole or part, publicly or secretly, under penalty of the greater excommunication, until that translation shall be recognized and approved by the diocesan." The Wycliffite Bible was thus prohibited, but no other version was approved until the Reformation swept away all these mediaeval barriers. Miss Deanesly's learned and dispassionate book will at once take its place as the standard authority on the subject.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, JUNE, 1920

AMERICAN BIBLE SOCIETY

THE first stated meeting of the Board of Managers of the American Bible Society in its one hundred and fifth year was held at the Bible House, Astor Place, New York, on May 6, 1920, at 3:30 p.m., President Cutting in the chair.

Devotional exercises were conducted by the Rev. Reese F. Alsop, D.D., who read the one hundred and third Psalm, after which he offered prayer.

The minutes of the twelfth stated meeting of the Board of Managers in its one hundred and fourth year were presented and approved, as were the minutes of the standing committees.

The Manager's Report for the Society's one hundred and fourth year as approved by the Committee on Anniversaries was presented, received, and authorized for presentation to the Annual Meeting.

On the recommendation of the Committee on Foreign Agencies, it was resolved that the Foreign Agency Secretaries have their yearly accounts certified by local accountants in future.

Furlough was authorized for the Rev. W. F. Jordan, of the Panama Canal and Central America Agency.

Col. Henry Woodward Sackett, of New York City, was elected a member of the Board of Managers.

Grants of Scriptures for distribution in the United States made during the months of January, February, and March, 1920, totaling \$1,150.32, were approved.

A letter was reported by the Home Agencies Committee as received from Mr. C. H. Eng-

lish, an executive officer of the War Camp Community Service, dated April 17, 1920, expressing very deep appreciation of the generous action of the American Bible Society in allowing them the use of its Centennial pageant costumes during the period of the war.

Among the letters reported by the Foreign Agencies Committee was one from Mr. Penzotti, containing news of interest on Bible work and telling of the difficulties of travel under present conditions owing to the documents which it is necessary to secure.

Mr. Peet, in charge of the Levant Agency, similarly mentions difficulties in inspecting his great field, though reporting the opening for a large work, much of which will be different from anything the Society has done in the past, and the needs of the newly formed republics in the Caucasus regions, which will be opened now to Bible work as they were not under Russian rule.

Grants of Scriptures for use in foreign fields, chiefly in Russia, amounting to \$65.08, were reported.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of March, 1920:

To La Plata, 15,734 volumes, valued at \$4,464.10; to Mexico, 11,457 volumes, valued at \$4,076.69; to the Philippines, 2,943 volumes, valued at \$1,101.70; to West Indies, 619 volumes, valued at \$361.97. Total: 30,753 volumes, valued at \$10,004.46.

The issues from the Bible House during the month were 103,344 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

LEGACIES

Arnold, Mary L., late of Warehouse Point, Conn.....	\$1,434 00
Maguire, Rev. Charles, late of New Carlisle, Ohio.....	255 67
Wick, John C., late of Youngstown, Ohio.....	10,000 00
	<u>\$11,689 67</u>

GIFTS SUBJECT TO LIFE INTEREST

Amounts received during the month.....	\$7,950 00
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AUXILIARY SOCIETIES

	Credited as Donations	Credited on Acc't
Alabama.....		\$82 37
Augusta, Kan.....		25 00
Buffalo and Erie Co., N. Y.....		540 23
Duck River, Tenn.....	\$100 00	
East Feliciana, La.....	9 25	
Jackson and Gallia Co. Welsh, Ohio.....	349 80	50 00
Maryland.....		242 89
Massachusetts.....		1,000 00
New Castle Female, Del.....	100 00	
New Hampshire.....		98
New York, N. Y.....		1,987 09
Oshkosh Welsh, Wis.....		40 00
Ramsey Co., Minn.....		93
Washington City, D. C.....	200 00	
Waukesha Welsh, Wis.....	150 00	
Welsh Prairie, Wis.....	125 00	30 24
		<u>\$3,999 73</u>
Received on Donation Account.....	1,034 05	
		<u>\$5,033 78</u>

HOME AGENCIES

Atlantic.....	\$4,914 69
Central.....	1,839 86
Colored People of the U. S.....	723 65
Eastern.....	1,200 72
Northwestern.....	3,491 19
Pacific.....	840 76
South Atlantic.....	1,634 64
Southwestern.....	1,412 47
Western.....	1,581 75
	<u>\$17,639 73</u>

From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Bible Societies:	
Monmouth Co., N. J.....	\$250 00
Newville, Pa.....	38 00
Pennsylvania.....	340 86
Gifts from Churches and Organizations.....	1,741 01
Gifts from Individuals and Other Sources.....	647 93

RETURNS FROM SCRIPTURES DONATED

Moose Lake M. E. Ch., Minn.....	\$0 77
Mrs. Augusta R. Moore, Okla.....	31 85
Presbyterian Board of Publication and Sabbath School Work, Sunday School and Missionary Dept., Philadelphia, Pa.....	20 08
	<u>\$52 70</u>

RECAPITULATION

Gifts Subject to Life Interest.....	\$7,950 00
Auxiliary Societies on Book Account.....	3,999 73
Auxiliary Societies on Donation Account.....	1,034 05
Home Agencies.....	17,639 73
Legacies.....	11,689 67
Returns from Scriptures Donated.....	52 70
	<u>\$67,080 52</u>

MISCELLANEOUS

Available Investments.....	\$4,829 00
Bible House Rentals.....	4,397 45
Bible Society Record.....	7 00
Canal Zone Bible House.....	2,500 00
Diffusion of Information.....	2 25
General Salaries and Expenses.....	71 09
Gifts from Churches and Organizations.....	24,717 91
Gifts from Individuals and Other Sources.....	6,343 31
Interest on Available Funds.....	461 75
Investments Subject to Life Interest.....	279 41
Legacy Expenses.....	8 50
Legacies and Gifts, Permanent Trusts.....	10,724 41
Sales of Waste Materials.....	117 69
Salesroom.....	8,317 34
Trade Accounts.....	4,018 41
Trust Funds Invested.....	285 00
	<u>\$42,365 88</u>

Total Cash Receipts..... \$109,446 40

CASH STATEMENT FOR APRIL, 1920

RECEIPTS

From Auxiliaries.....	\$3,999 73
The Trade.....	4,018 41
Sales of Waste Materials.....	117 69
Salesroom.....	8,317 34
Bible House Rentals.....	4,397 45
Gifts from Auxiliaries.....	1,034 05
Legacies.....	11,689 67
Gifts from Churches.....	24,717 91
Gifts from Individuals.....	6,343 31
Returns from Scriptures Donated.....	52 70
Bible Society Record.....	7 00
Home Agencies.....	17,639 73
Perpetual Trust Funds.....	10,724 41
Interest on Available Funds.....	461 75
Investments Subject to Life Interest.....	279 41
Available Investments.....	4,829 00
Trust Funds Invested.....	285 00
" Subject to Life Interest.....	7,950 00
Diffusion of Information.....	2 25
General Salaries and Expenses.....	71 09
Legacy Expenses.....	8 50
For Bible House, Canal Zone.....	2,500 00
	<u>\$109,446 40</u>
Cash Balance from March, 1920.....	15,753 64
	<u>\$125,200 04</u>

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$27,643 44
Salesroom.....	355 00
Depository—Salaries, Boxes, Cartage, etc.....	1,678 57
General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	6,992 74
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	4,425 59
Exchange Paid.....	17,605 04
Remittances to Home Agencies.....	11,907 79
Remittances to Foreign Agencies.....	2,108 33
Bible Society Record.....	22 50
Pensions.....	765 97
Income Payable to Beneficiaries.....	1,273 13
Diffusion of Information.....	1,063 45
Legacy Expenses.....	135 55
Library.....	16 48
Trust Funds Invested.....	42,160 25
Income Available—Interest on Loans, etc.....	1,785 05
Income from Legacies and Gifts, P. T.....	425 00
Gifts from Churches.....	755 99
Bible House, Canal Zone.....	450 00
Rent and Storage.....	2,531 25
	<u>\$124,101 12</u>
Cash Balance to May, 1920.....	1,098 92
	<u>\$125,200 04</u>

BIBLES AND BONDS



A Little Homily on Spiritual Reciprocity

Bibles have worked in behalf of bonds for many years.

A noted statistician says that the security of your bonds lies not in the value of the property involved, nor in the strength of the vaults that contain the magic documents, but in the honesty of society—an honesty which has been developed and sustained through the ministry of the churches.

This ministry is founded on the Bible. The character that makes a bond of any value whatever is the product of Bible teaching and influence.

Now bonds may work in behalf of the Bible. Annuity Bonds of the American Bible Society promote the Society's great work of Bible publication and distribution throughout the world. And they give you an income as long as you live.

A postcard request will bring a booklet describing the life annuity system and its advantages. It is entitled "Bibles and Bonds."

AMERICAN BIBLE SOCIETY

BIBLE HOUSE, ASTOR PLACE

NEW YORK CITY

Safety, convenience, permanence, high rate of income, freedom from anxiety, taxes, and care of property—these are some of the strong advantages of annuity bonds.

AS HIGH AS 8%.

American Bible Society,

Bible House, Astor Place, New York City.

Gentlemen: Please advise me regarding a safe and productive Christian investment, with annuity income for a person..... years of age.

Name.....

Address.....